

Transliteration–Telugu

Transliteration as per Harvard-Kyoto (HK) Convention
(including Telugu letters – Short e, Short o) -

a A i I u U
R RR lR lRR
e E ai o O au M (H or :)

(e – short | E – Long | o – short | O – Long)

k kh g gh G
c ch j jh J (jn – as in jnAna)
T Th D Dh N
t th d dh n
p ph b bh m
y r l L v
z S s h

ennaDO rakSiJcitE-saurASTraM

In the kRti ‘ennaDO rakSiJcitE’ – rAga saurASTraM, zrI tyAgarAja asks
Lord not to ignore him after showing compassion once.

- P ennaDO rakSiJcitE nIv(i)puD(I)
vaganu uNDa valenA
- A pannaga zayana peddala sva-
bhAvam(i)Tl(u)NDaga bAguga nannE nIv(ennaDO)
- C1 cIkaTi cEtanu gAsi jendi(y)I
lOkulu sakala karmamulakai mana
rAka koraku jUcedar(a)ni telisi
vibhAkaraDu madini
prAkaTamuga tA rAnu cellun(a)ni
vyAkuluDai ati vEgamunanu
vEkuva jAmuna tOSamu kalaganu
tA karuNan(a)ruNuni panupa lEdA (ennaDO)
- C2 nIru lEka sajjana gaNamulu mana
dArini jUcEr(a)nucu telisi
kAvEri tAnu rAnu cellun(a)nucu
vicAra hRdayurAlai
sAreku vaccun(a)nucu santOSamu
vIrulak(e)lAnu kalga paDamaTi
mAruta caJcalamula panipi
celamal(U)ra cEya lEdA rAma (ennaDO)
- C3 garviJcina A rAvaNa bAdhalan-
(O)rva lEkanu vibhISaNuDu ninnu
sarva lOkA zaraNyA vandanam(a)na
nirvikAruDai nIvu
sarvadA rakSiJcedan(a)nucunu
sArvabhauma laGk(A)dhipatyamuna
sarvajnuni lakSmaNun(i)mm(a)nagA

sarva sannuta tyAgarAjuni (ennaDO)

Gist

O Lord reclining on the couch of zESa! O Lord rAma! O Lord praised by everyone!

Just because You protected me – tyAgarAja - some time before, should You remain now in this manner?

As the nature of great people is like this, even if You had protected me well some time before, should You remain now in this manner?

1. Knowing that the people of the Earth, being vexed by darkness, are looking forward for Sun-rise for performance of all their duties, Sun became worried that he will take time for coming out openly; therefore, in order to bring joy to the people in the early hours of the morning, he sent aruNa (as a harbinger) out of compassion.

2. Knowing that, without water, pious people are looking forward for her arrival, river kAvEri, became worried that she will take time to come; therefore, in order to bring happiness to all these people (by assuring) that she would come certainly, she sent the breeze of Western Wind and made water to spring forth in the river bed (as a harbinger)?

3. Unable to bear the torments of conceited rAvaNa, when vibhISaNa called out to You as 'O Refuge of all the Worlds! Salutations', becoming non-changing (in character) (towards all), You declared that 'I ever protect (without discrimination as friend or foe)' and asked the all-knower lakSmaNa to confer the sovereign overlordship of laGkA on vibhISaNa.

Word-by-word Meaning

P Just because You protected (rakSiJcitE) me some time before (ennaDO), should You (nIvu) remain (uNDa valenA) now (ipuDu) (nIvipuDI) in this (I) manner (vaganunu)?

A O Lord reclining (zayana) on the couch of zESa – the serpent (pannaga)! As the nature (svabhAvamu) of great people (peddala) is (uNDaga) like this (iTlu) (svabhAvamiTluNDaga),

even if You (nIvu) (nIvennaDO) had protected me (nannE) well (bAguga) some time before, should You remain now in this manner?

C1 Knowing (telisi) that (ani) the (I) (literally these) people (lOkulu) (of the Earth), being (jendi) (jendiyI) vexed (gAsi) by (cEtanu) darkness (cIkati), are looking forward (jUcedaru) (jUcedarani) for Sun-rise – his (mana) (literally my) arrival (rAka koraku) - for performance of all (sakala) their duties (karmamulakai),

the Sun (vibhAkaruDu) becoming worried (vyAkuluDai) in his mind (madini) that (ani) he (tA) will take time (cellunu) for coming out (rAnu) (cellunani) openly (prAkaTamuga) (literally public, manifest),

in order to bring (kalaganu) joy (tOSamu) to the people in the early (vEkuva) hours (jAmuna) of the morning,

did he (tA) not (IEda), out of compassion (karuNanu), very quickly (ati vEgamunanu) send (panupa) aruNa (aruNuni) (karuNanaruNuni) (as a harbinger)?

Therefore, O Lord! Just because You protected me some time before, should You now remain in this manner?

C2 Knowing (telisi) that (anucu), without (IEka) water (nIru), pious people (sajjana gaNamulu) are looking forward (jUcEru) (jUcEranucu) for her (mana) (literally my) arrival (dArini) (literally path),

river kAvEri, becoming worried (vicAra hRdayurAlai) (literally worried in the mind or heart) that (anucu) she (tAnu) will take time (cellunu) (cellunanucu) to come (rAnu),

in order to bring (kalga) happiness (santOSamu) to all (ellanu) these people (vIrulaku) (vIrulakellanu) (by assuring) that (anucu) she (kAvEri) would come (vaccunu) (vaccunanucu) certainly (sAreku),

did she not (lEdA), by sending (panipi) the breeze (caJcalamula) of Western (paDamaTi) Wind (mAruta), make (cEya) water to spring (Ura) forth in the river bed (celamalu) (celamalUra) (as a harbinger)?

Therefore, O Lord rAma! just because You protected me some time before, should You now remain in this manner?

C3 Unable (lEkanu) to bear (Orva) the torments (bAdhalanu) (bAdhalanOrva) of that (A) conceited (garviJcina) rAvaNa,

when vibhISaNa (vibhISaNuDu) called out (ana) to You (ninnu) as 'O Refuge (zaraNyA) of all (sarva) the Worlds (lOka)! Salutations' (vandanamu) (vandanamana),

You (nIvu), becoming non-changing (in character) (nirvikAruDai) (towards all), declaring (anucunu) that 'I ever (sarvadA) protect (rakSiJcedanu) (rakSiJcedananucunu) (without discrimination as friend or foe'),

while You asked (anagA) the all-knower (sarvajna) (sarvajnuni) lakSmaNa (lakSmaNuni) to confer (immu) (lakSmaNunimmanagA) the sovereign (sArvabhauma) overlordship (Adhipatyamuna) of laGkA (laGkAdhipatyamuna) on vibhISaNa,

O Lord praised (sannuta) by everyone (sarva)! just because You protected this tyAgarAja (tyAgarAjuni) well some time before, should You now remain in this manner?

Notes –

General – zrI tyAgarAja, through the examples, asks the Lord to send a harbinger pending arrival of the grace of the Lord.

A – peddala svabhAvamiTluNDaga – the behaviour of elders was like this - zrI tyAgarAja cites three examples in the caraNas.

C1 and C2 – rAnu cellunu – though contextually, these words mean 'it will take time for arrival', the exact meaning of the word 'cellunu' is not clear. However, according to the context, it has been translated as 'it will take time'. Any suggestions ???

C1 – aruNanu panupa – The story about aruNa becoming the charioteer of the Sun is contained in mahAbhArataM – Adi parva – Astika parva – Section 24. For full story, please visit site –

<http://www.sacred-texts.com/hin/m01/m01025.htm>

C2 – mAruta caJcalamu – During South West Monsoon, Tamil Nadu does not get much rains. However, during the month of ASADa (ADi) river kAvEri gets water consequent on rains in the Western Ghats. Even today 18th day of ADi month is celebrated as 'ADipperukku' in Tamil Nadu. Before the water actually reaches, the Western Wind blows and springs well up in the river bed. This phenomenon is described here as a harbinger.

C2 – celama – in all the books this word is given as 'calama'. As the meaning derived is 'spring', the correct telugu word for the same has been adopted. This needs to be checked. Any suggestions ???

C2 – celama – People living on the bank of rivers draw drinking water not directly from the flowing water but by digging small pits in the river bed. Such pits dug for drawing water are called 'celama' (in Tamil 'URRu').

C2 – kAvEri – This story of kAvEri appears in tamizh 'kanda purANaM' written by kacciyappa sivAcArya'. For complete story on kAvEri, visit –

<http://www.celextel.org/storiesandaneecdotes/agasthya.html>

C3 – zarva loka zaraNya – zrI tyAgrAja uses the exact words as given in the vAlmIki rAmayaNa, yuddha kANDa, Chapter 17 –

nivEdayata mAM kSipraM rAghavAya mahAtmanE |
sarvalOkazaraNyAya vibhISaNamupasthitaM || 17 ||

“Communicate to the high-souled zrI rAma who is capable of protecting all the worlds, the fact of myself, vibhISaNa, being present.”

C3 – nirvikAruDai – Generally this term is applied to brahman in the sense of 'immutability'. However, here it means the non-changing character of zrI rAma in protecting those who take refuge in Him without discrimination of friend or foe. This is made clear from the statement of zrI rAma in response to the call of vibhISaNa (zrImad vAlmIki rAmAyaNa, yuddha kANDa, Chapter 18) -

sakRdEva prapannAya tavAsmIti ca yAcate |
abhayaM sarva bhUtEbhyO dadAmi Etat vrataM mama ||
AnayainaM harizrESTha dattamasyAbhayaM mayA |
vibhISaNO vA sugrIva yadi vA rAvaNaH svayaM || 33,34

“To him, who comes to me, even once, yearning for protection (from me) saying ‘I am yours’, I vouchsafe his security against all living beings; such is my vow.

Bring him (hither), O jewel among monkeys, be he vibhISaNa or rAvaNa himself, O sugrIva! Security has (already) been granted in his favour by me.”

C3 – sarvajna – the epithet used for lakSmaNa is significant and is in keeping with the epithet used for zrI rAma ‘nirvikAra’. lakSmaNa being the manifestation of zESa – knew the secrets of zrI rAma’s actions – therefore, the epithet ‘all-knower’. Any suggestions ???

C3 – sArvabhauma – it is not clear whether zrI tyAgrAja uses this word as an epithet of the Lord or whether as a qualifier for the word ‘laGkAdhipatyamu’ (overlordship of laGkA). In view of flow of the kRti this has been treated in latter sense. However, if this is used as an epithet of the Lord, then it would be translated as ‘ O Universal Monarch! indeed You asked the all-knower lakSmaNa to confer the overlordship of laGkA on vibhISaNa’. Any suggestions ???

C3 – immanagA – this word is to be connected to the pallavi to complete the sense.

C3 – sarva sannuta – The action of zrI rAma in conferring the overlordship of laGkA to vibhISaNa even before the war effort commenced is reminiscent of the statement of zrI kRSNa in zrImad bhagavad gItA, Chapter 11 and therefore worthy of praise by everyone –

tasmAttvamuttiSTha yazO labhasva
jitrVatrUn bhuGkSva rAjyaM samRddhaM |
mayaivaitE nihataH pUrvamEva
nimittamAtraM bhava savyasAcin || 33 ||

“Therefore, do thou arise and acquire fame. Conquer enemies, and enjoy the unrivalled dominion. Verily by Myself have they been already slain; be thou merely an apparent cause, O savyasAcin (arjuna).” (Translation by Swami Swarupananda)

Devanagari

प. एन्नडो रक्षिञ्चिते नी(वि)पु(डी)

वगनु उण्ड वलेना

अ. पन्नग शयन पेद्वल स्व-

भाव(मि)(ट्लु)ण्डग बागुग नन्ने नी(वेन्नडो)

च1. चीकटि चेतनु गासि जेन्दि(यी)

लोकुलु सकल कर्ममुलकै मन

राक कोरकु जूचेद(र)नि तेलिसि

विभा-करुडु मदिनि

प्राकटमुग ता रानु चेळु(न)नि

व्याकुलुडै अति वेगमुननु

वेकुव जामुन तोषमु कलगनु

ता करुण(न)रुणुनि पनुप लेदा (ए)

च2. नीरु लेक सञ्जन गणमुलु मन

दारिनि जूचे(र)नुचु तेलिसि

कावेरि तानु रानु चेळु(न)नुचु

विचार हृदयुरालै

सारेकु वञ्चु(न)नुचु सन्तोषमु

वीरुल(के)ल्लनु कल्ग पडमटि

मारुत चञ्चलमुल पनिपि

चेलमलूर चेय लेदा राम (ए)

च3. गर्विञ्चिन आ रावण बाधल-

(नो)र्व लेकनु विभीषणुडु निन्नु

सर्व लोक शरण्या वन्दन(म)न

निर्विकारुडै नीवु

सर्वदा रक्षिञ्चेद(न)नुचुनु

सार्वभौम लं(का)धिपत्यमुन

सर्वज्ञुनि लक्ष्मणु(नि)(म्म)नगा

सर्व सन्नुत त्यागराजुनि (ए)

English with Special Characters

pa. ennaḍō rakṣiñcitē nī(vi)pu(ḍī)

vaganu uṇḍa valenā

a. pannaga śayana peddala sva-

bhāva(mi)(ṭlu)ṇḍaga bāguga nannē nī(vennaḍō)

ca1. cīkaṭi cētanu gāsi jendi(yī)

lōkulu sakala karmamulakai mana

rāka koraku jūceda(ra)ni telisi

vibhā-karuḍu madini

prākaṭamuga tā rānu cellu(na)ni

vyākuluḍai ati vēgamunanu

vēkuva jāmuna tōṣamu kalaganu

tā karuṇa(na)ruṇuni panupa lēdā (e)

ca2. nīru lēka sajjana gaṇamulu mana

dārini jūcē(ra)nucu telisi

kāvēri tānu rānu cellu(na)nucu

vicāra hrdayurālai

sāreku vaccu(na)nucu santōṣamu

vīrula(ke)llanu kalga paḍamaṭi

māruta cañcalamula panipi

celamalūra cēya lēdā rāma (e)

ca3. garviñcina ā rāvaṇa bādhala-

(nō)rva lēkanu vibhīṣaṇuḍu ninnu

sarva lōka śaraṇyā vandana(ma)na

nirvikāruḍai nīvu

sarvadā rakṣiñceda(na)nucunu

sārvabhauma laṇ(kā)dhipatyamuna

sarvajñuni lakṣmaṇu(ni)(mma)nagā

sarva sannuta tyāgarājuni (e)

Telugu

ప. ఎన్నడో రక్షింజ్చితే నీ(వి)పు(డీ)

వగను ఉణ్ణ వలెనా

అ. పన్నగ శయన పెద్దల స్వ-

భావ(మి)(ట్లు)ణ్ణగ బాగుగ నన్నే నీ(వెన్నడో)

చ1. చీకటి చేతను గాసి జెన్ది(యీ)

లోకులు సకల కర్మములకై మన

రాక కొరకు జూచెద(ర)ని తెలిసి

విభా-కరుడు మదిని

ప్రాకటముగ తా రాను చెల్లు(న)ని

వ్యాకులుడై అతి వేగమునను

వేకువ జామున తోషము కలగను

తా కరుణ(న)రుణుని పనుప లేదా (ఎ)

చ2. నీరు లేక సజ్జన గణములు మన

దారిని జూచే(ర)నుచు తెలిసి

కావేరి తాను రాను చెల్లు(న)నుచు

విచార హృదయురాలై

సారెకు వచ్చు(న)నుచు సంతోషము

వీరుల(కె)ల్లను కల్గ పడమటి

మారుత చఱ్ఱలముల పనిపి

చెలమలూర చేయ లేదా రామ (ఎ)

చ3. గర్వింజ్చిన ఆ రావణ బాధల-

(నో)ర్వ లేకను విభీషణుడు నిన్ను

సర్వ లోక శరణ్యా వన్దన(మ)న

నిర్వికారుడై నీవు

సర్వదా రక్షింజ్చెద(న)నుచును

సార్వభౌమ లం(కా)ధిపత్యమున

సర్వజ్ఞుని లక్ష్మణు(ని)(మ్మ)నగా

సర్వ సన్నత త్యాగరాజుని (ఎ)

Tamil

ப. என்னடோ³ ரக்ஷிஞ்சிதே நீ(வி)பு(டி³)

வக³னு உண்ட³ வலெனா

அ. பன்னக³ ஸயன பெத்த³ல ஸ்வ-

பா⁴வ(மி)டிலுண்ட³க³ பா³கு³க நன்னே நீ(வென்)

ச1. சீகடி சேதனு கா³ஸி ஜெந்தி³(யீ)

லோகுலு ஸகல கர்மமுலகை மன

ராக கொரகு ஜிசெத³(ர)னி தெலிஸி

விபா⁴கருடு³ மதி³னி

ப்ராகடமுக³ தா ரானு செல்லு(ன)னி

வ்யாகுலுடை³ அதி வேக³முனனு

வேகுவ ஜாமுன தோஷமு கலக³னு

தா கருண(ன)ருணுனி பனுப லேதா³ (என்)

ச2. நீரு லேக ஸஜ்ஜன க³ணமுலு மன

தா³ரினி ஜிசே(ர)னுசு தெலிஸி

காவேரி தானு ரானு செல்லு(ன)னுசு

விசார ஹ்ருத³யுரலை

ஸாரெகு வச்ச(ன)னுசு ஸந்தோஷமு

வீருல(கெ)ல்லனு கல்க³ பட³மடி

மாருத சஞ்சலமுல பனிபி

செலம(லூ)ர சேய லேதா³ ராம (என்)

ச3. கர்விஞ்சின ஆ ராவண பா³த⁴ல-

(னோ)ர்வ லேகனு விபீ⁴ஷணுடு³ நின்னு

ஸர்வ லோக ஸரண்யா வந்த³ன(ம)ன

நிர்விகாருடை³ நீவு

ஸர்வதா³ ரக்ஷிஞ்செத³(ன)னுசுனு

ஸார்வபௌ⁴ம லங்(கா)தி⁴பத்யமுன

ஸர்வக்³னுனி லக்ஷ்மணு(னி)ம்(ம)னகா³

ஸர்வ ஸன்னுத த்யாக³ராஜுனி (என்)

என்றோ (என்னைக்) காத்ததனால், நீ இவ்வமயம்

இப்படியிருக்க வேண்டுமோ?

அரவணையிற்றுயில்வோனே! பெரியோரின்

தன்மை இவ்விதமிருக்க,

நீ என்றோ என்னையே நன்கு காத்ததனால்,

இவ்வமயம் இப்படியிருக்க வேண்டுமோ?

1. இருட்டினால் துயருற்று,

இப்புவி மக்கள் எல்லா காரியங்களுக்கும் நமது

வரவை எதிர்நோக்குகின்றனரெனத் தெரிந்து,

பகலவன், தனதுள்ளத்தினில்,

நேரடியாகத் தான் வர நேரமாகுமென

கவலையடைந்து, மிக்கு விரைவாக,

விடியற் காலை வேளையில், மகிழ்வூட்ட,

தான் கருணையுடன் அருணனை ஏவவில்லையோ?
நீ என்றோ என்னை நன்கு காத்ததனால்,
இவ்வமயம் இப்படியிருக்க வேண்டுமோ?

2. நீரின்றி, நன்மக்கள் நமது
வழி நோக்கியுள்ளன ரென்றறிந்து,
காவிரி, தான் வர தாமதமாகுமென,
உள்ளத்தில் துயருற்று,
தவறாது வருவாளென, மகிழ்ச்சியை
இம்மக்கள் யாவருக்குமளிக்க, மேற்றிசை
மாருதத்தினை வீசச்செய்து,
ஊற்றுக்களை ஊறச் செய்யவில்லையோ, இராமா!
நீ என்றோ என்னை நன்கு காத்ததனால்,
இவ்வமயம் இப்படியிருக்க வேண்டுமோ?

3. செருக்குற்ற, அந்த இராவணனின் தொல்லைகள்
தாளவியலாது, விபீடணன் உன்னை
'பல்லுலகிற்கும் அடைக்கலமே! வந்தனம்' என,
என்றும் மாற்றமற்ற பண்புள்ளவனாகி நீ,
'எவ்வமயமும் காப்போம்' எனப் பகர்ந்து,
இலங்கையின் தன்னரசாட்சியை, (விபீடணனுக்கு)
அளிக்க, யாவுமறிந்த இலக்குவனிடம் பகர,
யாவராலும் போற்றப்பெற்றோனே!
நீ என்றோ தியாகராசனை நன்கு காத்ததனால்,
இவ்வமயம் இப்படியிருக்க வேண்டுமோ?

இவ்விதமிருக்க - சரணங்களில் கூறியபடி
ஊற்றுக்களை - நதிப் படுகையில்
மாற்றமற்ற - நண்பன் பகைவனென பாகுபாடற்ற
தன்னரசாட்சி - யாருக்கும் உட்படாத அரசு

Kannada

ಪ. ಎನ್ನಡೋ ರಕ್ಷಿಣೀ ನೀ(ವಿ)ಪ್ರ(ಡಿ)

ವೆಗೆನು ಉಣ್ಣ ವಲೆನಾ

ಅ. ಪನ್ನಗೆ ಶಯನ ಪೆದ್ದಲ ಸ್ವ-

ಭಾವ(ವಿ)(ಛ)ಣ್ಣಗೆ ಬಾಗುಗೆ ನನ್ನೇ ನೀ(ವೆನ್ನಡೋ)

ಚ. ಚೇಕಟಿ ಚೇತನು ಗಾಸಿ ಜೆನ್ನಿ(ಯೀ)

ಲೋಕುಲು ಸಕಲ ಕರ್ಮಮುಲಕೈ ಮನ

ರಾಕ ಕೊರಕು ಜೂಚೆದ(ರ)ನಿ ತೆಲಿಸಿ

ವಿಭಾ-ಕರುಡು ಮದಿನಿ

ಚ೨. ನೀರು ಲೇಕ ಸಜ್ಜನ ಗಣಮುಲು ಮನ
ದಾರಿನಿ ಜೂಚೇ(ರ)ನುಚು ತೆಲಿಸಿ
ಕಾವೇರಿ ತಾನು ರಾನು ಚೆಲ್ಲ(ನ)ನುಚು
ವಿಚಾರ ಹೃದಯುರಾಲ್ವಿ
ಸಾರೆಕು ವಚ್ಚು(ನ)ನುಚು ಸನ್ನೋಷಮು
ವೀರುಲ(ಕೆ)ಲ್ಲನು ಕಲ್ಲ ಪಡಮಟಿ
ಮಾರುತ ಚೆಳ್ಳುಲಮುಲ ಪನಿಪಿ
ಚೆಲಮಲೂರ ಚೇಯ ಲೇದಾ ರಾಮ (ಎ)

ಚೃ. ಗರ್ದಿಜ್ಜಿನ ಆ ರಾವಣ ಬಾಧಲ-
(ನೋ)ರ್ದ ಲೇಕನು ವಿಭೀಷಣುಡು ನಿನ್ನು
ಸರ್ದ ಲೋಕ ಶರಣ್ಯಾ ವಂದನ(ಮ)ನ
ನಿರ್ದಿಕಾರುಡೈ ನೀವು
ಸರ್ದದಾ ರಕ್ಷಿಜ್ಜಿದ(ನ)ನುಚುನು
ಸಾರ್ದಭಾಮ ಲಂ(ಕಾ)ಧಿಪತ್ಯಮುನ
ಸರ್ದಜ್ಜುನಿ ಲಕ್ಷ್ಮಣ(ನಿ)(ಮ್ಮ)ನಗಾ
ಸರ್ದ ಸನ್ನುತ ತ್ಯಾಗರಾಜುನಿ (ಎ)

പ. എന്നുവോ രക്ഷിഞ്ചിതേ നീ(വി)പു(ഡീ)
വഗനു ഉണ്ഡ വലെന്നാ
അ. പന്നഗ ശയന പെട്ടല സ്വ-
ഭാവ(മി)(ട്ലു)ണ്ഡഗ ബാഗുഗ നന്നേ നീ(വെന്നുവോ)
ച1. ചീകടി ചേതനു ഗാസി ജെന്ദി(യീ)
ലോകുലു സകല കർമ്മമൂലകൈ മന
രാക കൊരകു ജുചെദ(ര)നി തെലിസി
വിഭാ-കരുഡു മദിനി

പ്രാകടമുഗ താ രാനു ചെല്ലു(ന)നി
വ്യാകുലുഡൈ അതി വേഗമുനനു
വേകുവ ജാമുന തോഷമു കലഗനു
താ കരുണ(ന)രുണുനി പനുപ ലേദാ (എ)

ച2. നീരു ലേക സജ്ജന ഗണമുലു മന
ദാരിനി ജൂചേ(ര)നുചു തെലിസി
കാവേരി താനു രാനു ചെല്ലു(ന)നുചു
വിചാര ഹൃദയുരാലൈ
സാരെകു വച്ചു(ന)നുചു സന്തോഷമു
വീരുല(കെ)ല്ലുനു കല്ഗ പഡമടി
മാരുത ചഞ്ചലമുല പനിപി
ചെലമലുര ചേയ ലേദാ രാമ (എ)

ച3. ഗരിഞ്ചിന ആ രാവണ ബാധല-
(നോ)ര ലേകനു വിഭീഷണുഡു നിന്നു
സര ലോക ശരണ്യു വന്ദന(മ)ന
നിരീകാരുഡൈ നീവു
സരദാ രക്ഷിഞ്ചേദ(ന)നുചുനു
സാരാഭൗമ ലം(കാ)ധിപത്യമുന
സരജ്ഞുനി ലക്ഷ്മണു(നി)(മ്മ)നഗാ
സര സന്നുത ത്യാഗരാജുനി (എ)

Assamese

প. এনডো বক্ষিঞ্চিতে নী(রি)পু(ডী)

বগনু উণ্ড বরেনা

অ. পন্নগ শয়ন পেদল স্ব-

ভার(মি)(টু)গুগ বাগুগ নম্নে নী(রেনডো)

চ১. চীকটি চেতনু গাসি জেন্দি(য়ী)

লোকুলু সকল কর্মমূলকৈ মন

বাক কোৰকু জুচেদ(ৰ)নি তেলিসি

রিভা-কৰুডু মদিনি

প্রাকটমুগ তা বানু চেല്ലু(ন)নি

রয়াকুলুডে অতি রেগমুনু

রেকুর জামুন তোষমু কলগনু

তা কৰুণ(ন)ৰুণুনি পনুপ লেদা (এ)

চ২. নীৰু লেক স□ন গণমুলু মন (sajjana)

দাৰিনি জুচে(ৰ)নুচু তেলিসি
কাৰেৰি তানু ৰানু চেল্লু(নে)নুচু
ৰিচাৰ হৃদয়ুৰালৈ
সাৰেকু ৰচ্চু(নে)নুচু সন্তোষমু
ৰীৰুল(কে)ল্লনু কল্ল পডমটি
মাকুত চঞ্চলমুল পনিপি
চেলমলূৰ চেয় লেদা ৰাম (এ)

চ৩. গৰিখিওন আ ৰাৱণ বাধল-

(নো)ৰ লেকনু ৰিভীষগুডু নিল্লু
সৰ লোক শৰণ্যা বন্দন(ম)ন
নিৰিকাকুডৈ নীৰু
সৰদা ৰক্ষিঞ্চৈদ(নে)নুচু
সার্বভৌম লং(কা)ধিপঅমুন
সৰ্ৱজুনি লক্ষ্মণু(নি)(স্ম)নগা
সৰ সন্মত আগৰাজুনি (এ)

Bengali

প. এন্নডো ৰক্ষিঞ্চিতে নী(বি)পু(ডী)

বগনু উগু বলেনা

অ. পন্নগ শয়ন পেদল স্ব-

ভাব(মি)(টু)গুগ বাগুগ নম্বে নী(বেন্নডো)

চ১. চীকটি চেতনু গাসি জেন্দি(য়ী)

লোকুলু সকল কৰ্মমূলকৈ মন
ৰাক কোৱকু জুচেদ(ৰ)নি তেলিসি
বিভা-করুডু মদিনি
প্ৰাকটমুগ তা ৰানু চেল্লু(নে)নি

ବ୍ୟାକୁଲୁଡ଼େ ଅତି ବେଗମୁନୁ
ବେକୁବ ଜାମୁନ ତୋଷମୁ କଲଗନୁ
ତା କରୁଣ(ନ)ରୁଣୁନି ପନୁପ ଲେଦା (ଏ)

ଚ୧. ନୀରୁ ଲେକ ସ□ନ ଗଣମୁଲୁ ମନ (sajjana)

ଦାରିନି ଜୁଚେ(ର)ନୁଚୁ ତେଲିସି
କାବେରି ତାନୁ ରାନୁ ଚେଲୁ(ନ)ନୁଚୁ
ବିଚାର ହଦୟୁରାଲେ
ସାରେକୁ ବଢୁ(ନ)ନୁଚୁ ସନ୍ତୋଷମୁ
ବୀରୁଲ(କେ)ଲୁନୁ କଲ୍ଲ ପଡମଟି
ମାରୁତ ଚନ୍ଦ୍ରଲମୁଲ ପନିପି
ଚେଲମଲୁର ଚେୟ ଲେଦା ରାମ (ଏ)

ଚ୩. ଗର୍ବିଷ୍ଠିନ ଆ ରାବଣ ବାଧଲ-

(ନୋ)ର୍ବ ଲେକନୁ ବିଭୀଷଣୁଡୁ ନିଲୁ
ସର୍ବ ଲୋକ ଶରଣ୍ୟା ବନ୍ଦନ(ମ)ନ
ନିର୍ବିକାରୁଡ଼େ ନୀବୁ
ସର୍ବଦା ରକ୍ଷିଷ୍ଠେଦ(ନ)ନୁଚୁନୁ
ସାର୍ବଭୌମ ଲଂ(କା)ଧିପଅମୁନ
ସର୍ବଜୁନି ଲକ୍ଷ୍ମଣୁ(ନି)(ସ୍ମ)ନଗା
ସର୍ବ ସନ୍ନୁତ ଆଗରାଜୁନି (ଏ)

Gujarati

୫. ଅଞ୍ଜଣା ରକ୍ଷିତ୍ତିତେ ନୀ(ବି)ପୁ(ଣି)

ପ୍ରାଣୁ ଓଡ଼ା ପର୍ତ୍ତନା

ଅ. ପଞ୍ଚମା ହାସନ ପଞ୍ଚମେ ସ୍ବ-

ଭାବ(ମି)(ତ୍ବ)ଓଡ଼ା ଆଗୁଗା ନନ୍ତେ ନୀ(ପଞ୍ଚଣା)

୫୧. ଧୀଞ୍ଜି ଧୈତନ୍ତୁ ଗାସି ଧୈନ୍ଦି(ଧୀ)

ଘୋଡ଼ୁ ସଞ୍ଜେ କର୍ମମୁଳେ ମନ

ରାଜ ଶ୍ରୀରାଜୁ ଧୈନ୍ଦି(ର)ନି ତୈନ୍ଦିସି

વિભା-કરુડુ મદિનિ
 પ્રાકટમુગ તા રાનુ ચેલ્લુ(ન)નિ
 વ્યાકુલુડૈ અતિ વેગમુનનુ
 વેકુવ જામુન તોષમુ કલગનુ
 તા કરુણ(ન)રણુનિ પનુપ લેદા (અં)
 ચર. નીરુ લેક સજ્જન ગણમુલુ મન
 દારિનિ જૂચે(ર)નુચુ તૈલિસિ
 કાવેરિ તાનુ રાનુ ચેલ્લુ(ન)નુચુ
 વિચાર હૃદયુરાલૈ
 સારૈકુ વચ્ચુ(ન)નુચુ સન્તોષમુ
 વીરુલ(કે)લ્લનુ કલ્ગ પડમટિ
 મારુત ચઞ્ચલમુલ પનિપિ
 ચેલમલૂર ચેય લેદા રામ (અં)
 ચૃ૩. ગર્વિઞ્ચિન આ રાવણ બાધલ-
 (નો)ર્વ લેકનુ વિભીષણુડુ નિજ્ઞ
 સર્વ લોક શરણ્યા વન્દન(મ)ન
 નિર્વિકારુડૈ નીવુ
 સર્વદા રક્ષિઞ્ચેદ(ન)નુચુનુ
 સાર્વભૌમ લં(કા)ધિપત્યમુન
 સર્વજ્ઞુનિ લક્ષ્મણુ(નિ)(મ્)નગા
 સર્વ સજ્જત ત્યાગરાજુનિ (અં)

Oriya

ପ. ୱନୁଡ଼ୋ ରକ୍ଷିଞ୍ଚିଡ଼େ ନୀ(ଞ୍ଚି)ପୁ(ଡ଼ୀ)
 ଞ୍ଚିଗନୁ ଉଷ୍ଠ ଞ୍ଚିଲେନା
 ଅ. ପନୁଗ ଶୟନ ପେଦଲ ସ୍ଵ-
 ଭାଞ୍ଚ(ନି)(ରୁ)ଷ୍ଠଗ ବାଗୁଗ ନନେ ନୀ(ଞ୍ଚିନୁଡ଼ୋ)
 ଚ ୧. ଚୀକଟି ଚେଡ଼ନୁ ଗାସି ଜେନ୍ଦି(ୟ)
 ଲୋକୁଲୁ ସକଲ କର୍ମମୁଲକୈ ମନ
 ରାକ କୋରକୁ ଜୁଚେଦ(ର)ନି ଚେଲିସି

ଓଁଭା-କରୁତୁ ମଦିନି
ପ୍ରାକଟମୁଗ ତା ରାନ୍ତୁ ଚେଲୁ(ନ)ନି
ଓଁଧାକୁଲୁଡ଼େ ଅତି ଓଁଗମୁନନ୍ତୁ
ଓଁକୃଷ୍ଣ ଜାମୁନ ତୋଷମୁ କଲଗନ୍ତୁ
ତା କରୁଣ(ନ)ରୁଣୁନି ପନୁପ ଲେଦା (୪)

ଚ ୨. ନୀରୁ ଲେକ ସଜନ ଗଣମୁଲୁ ମନ
ଦାରିନି ଜୁଚେ(ର)ନ୍ତୁରୁ ତେଲିସି
କାଓ୍ବେରି ତାନ୍ତୁ ରାନ୍ତୁ ଚେଲୁ(ନ)ନ୍ତୁରୁ
ଓଁଚାର ହୃଦୟୁରାଲେ
ସାରେକୁ ଓଁକୁ(ନ)ନ୍ତୁରୁ ସନ୍ତୋଷମୁ
ଓଁରୁଲ(କେ)ଲୁନ୍ତୁ କଲ୍ଗ ପତମଟି
ମାରୁତ ଚଞ୍ଚଲମୁଲ ପନିପି
ଚେଲମଲୁର ଚେୟ ଲେଦା ରାମ (୪)

ଚ ୩. ଗର୍ଭିଷ୍ଠିନ ଆ ରାଓ୍ବଣ ବାଧଲ-
(ନୋ)ର୍ଭ ଲେକନ୍ତୁ ଓଁଭାଷଣୁତୁ ନିନ୍ତୁ
ସର୍ଭ ଲୋକ ଶରଣ୍ୟା ଓଁନନ(ମ)ନ
ନିର୍ଭିକାରୁଡ଼େ ନୀପୁ
ସର୍ଭଦା ରକ୍ଷିଞ୍ଚେଦ(ନ)ନ୍ତୁରୁନ୍ତୁ
ସାର୍ଭଭୌମ ଲଂ(କା)ପିପତ୍ୟମୁନ
ସର୍ଭଞ୍ଜୁନି ଲକ୍ଷ୍ମଣୁ(ନି)(ନ)ନଗା
ସର୍ଭ ସନ୍ତୁତ ତ୍ୟାଗରାଜୁନି (୪)

Punjabi

୫. ଟେନଡେ ରକ୍ଷିଷ୍ଠିଚିତେ ନୀ(ବି)ପୁ(ଡି)

ਵଗାନ୍ତୁ ଓଁଡଡ ਵଲେନା

ଅ. ପନ୍ନଗ ସ୍ଵୟନ ପେଟଲ ସୁ-

ଭାବ(ମି)(ଟଲ)ଡଡଗା ସାଗୁଗା ନେ ନୀ(ଟେନଡେ)

ਚ੧. ਚੀਕਟਿ ਚੇਤਨੁ ਗਾਸਿ ਜੇਨਿਦ(ਯੀ)

ਲੋਕੁਲੁ ਸਕਲ ਕਰਮਮੁਲਕੈ ਮਨ
ਰਾਕ ਕੋਰਕੁ ਜੂਚੇਦ(ਰ)ਨਿ ਤੇਲਿਸਿ
ਵਿਭਾ-ਕਰੁਡੁ ਮਦਿਨਿ
ਪ੍ਰਾਕਟਮੁਗ ਤਾ ਰਾਨੁ ਚੋਲੁ(ਨ)ਨਿ
ਵਜਾਕੁਲੁਡੈ ਅਤਿ ਵੇਗਮੁਨਨੁ
ਵੇਕੁਵ ਜਾਮੁਨ ਤੋਸ਼ਮੁ ਕਲਗਨੁ
ਤਾ ਕਰੁਣ(ਨ)ਰੁਣੁਨਿ ਪਨੁਪ ਲੇਦਾ (ਏ)

ਚ੨. ਨੀਰੁ ਲੋਕ ਸੱਜਨ ਗਣਮੁਲੁ ਮਨ

ਦਾਰਿਨਿ ਜੂਚੇ(ਰ)ਨੁਚੁ ਤੇਲਿਸਿ
ਕਾਵੇਰਿ ਤਾਨੁ ਰਾਨੁ ਚੋਲੁ(ਨ)ਨੁਚੁ
ਵਿਚਾਰ ਹ੍ਰਿਦਯੁਰਾਲੈ
ਸਾਰੇਕੁ ਵੱਚੁ(ਨ)ਨੁਚੁ ਸਨਤੋਸ਼ਮੁ
ਵੀਰੁਲ(ਕੇ)ਲਲਨੁ ਕਲਗ ਪਡਮਟਿ
ਮਾਰੁਤ ਚਵਚਲਮੁਲ ਪਨਿਪਿ
ਚੇਲਮਲੂਰ ਚੇਯ ਲੇਦਾ ਰਾਮ (ਏ)

ਚ੩. ਗਰ੍ਹਿਵਿਚਨ ਆ ਰਾਵਣ ਬਾਧਲ-

(ਨੋ)ਰੂ ਲੋਕਨੁ ਵਿਭੀਸ਼ਣੁਡੁ ਨਿੱਨੁ
ਸਰੂ ਲੋਕ ਸ਼ਰਣਾ ਵਨਦਨ(ਮ)ਨ
ਨਿਰ੍ਹਿਕਾਰੁਡੈ ਨੀਵੁ
ਸਰੂਦਾ ਰਕਿਸ਼ਵਚੇਦ(ਨ)ਨੁਚੁਨੁ
ਸਾਰੂਭੋਮ ਲੰ(ਕਾ)ਧਿਪਤਮੁਨ
ਸਰੂਗਿਉਨਿ ਲਕਸ਼ਮਣੁ(ਨਿ)(ਮਮ)ਨਗਾ
ਸਰੂ ਸੱਨੁਤ ਤਜਾਗਰਾਜੁਨਿ (ਏ)